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THE THIRD PART
OF
Babel's Builders
Unmask't.

In a REPLY to a piece of Hypocrisy, &c. Published in the Name of T. Laurence, whose great Age may somewhat mitigate his Crime : and therefore this is chiefly intended for the Approvers thereof.

IN your Hypocrisy, &c. you have acted contrary to Christs Command, which was, *whatsoever you would have another do unto you, do the same unto them*: but if Christs Command have not Influence on you, I had thought G. F's great Champion G. W's Doctrine might : because some of you so much boast, *That you be all of one Mind* he saith, *To condemn that in another which one allows in themselves, is not Christian like.* In pag. 11. of Hyp. you say, *If G. W. is guilty of a ———— lording Spirit — thou oughtest to have told him before published.* And in pag. 15. pretend kindness, and confess that *our Acquaintance and Unity 20 years since, was joyful* : and yet you so forget what you say was my Duty, you never sent me one of your Books, nor notice of them, but publicly expost me as *Ranter, Rotten-hearts, Painted Sepulchre, Erronious, Schismatical, joyned to the Son of Perdition, and treacherous dividing Spirit* : and other reproachful Names. Pag. 1. *What can'st not Preach without a Text?* Hereby you shew your selves more like *Ishmaels Race*, than Christs Disciples, by your vain scoffing : and do the same you fallily charge, and scoff T. C. for : for you take your Text from J. P. viz. *took thine out of W. R's* : but that Book you Answer, is not that J. P. and T. C. discoursed on, but published since (as by the Title you may see) it is the second Addition, and compared with *If P's* before published ; therefore your vain Scoff is a false Accusation also. And for your reprehaching G. B's Sound Testimony, as in pag. 7. *Erroneous and Schismatical* ; it is not consistent with what you say of him in pag. 5. *That you hope he is at rest* ; (and I believe so) and he deserves not such evil Treatment from you, nor dare you have done so in his life time, also ye twice add to his words, in pag. 6. *without ref. of Persons*, and in page 7. *without Persons*, and then pervert them, inferring that he excludes the Spirit from making use of Persons, by the addition of those words : but G. B. doth say, p. 10. *Test. If the Spirit do move any to declare, that is the Pastor, &c.* That he opposes is fixing Offices on Persons, or Persons in Offices, that they must for their Lives or Pleasures, Govern, Order, and see for their Brethren. Remember *Gehazi*, altho

he was sometime a *Servant* to the *Prophet*, and sent of *Message* by him, but not after *Naaman*, but he went in his own Name, and falsely used his Masters Name, and deceived him, it may be so with *G. F.* and that may be your *Figure*, and I fear is your *Case*. In *pag. 6. Hyp. Why dost thou write, and many of your Side declare?* Thou hast cited some of my Reasons, and may'st see more in the Preface and *pag. 16.* And in *p. 7. Hyp. You cast away Christs Government, Discipline and Doctrine, and Ministers, thou told'st me there was no need for any Discipline.* I remember not those words (but we had more discourse than that I am sure, and therefore by *J. P.*s Rule, you are in this, *Crafty Mangle and Cartilers, &c.*) but I intended them not against Order and Discipline, but against imposing *G. F.*'s Forms on others which in Conscience cannot submit to them as Christs Government and great Ordinances, &c. And if you mean by Christs Government and Ordinances, *G. F.*'s Laws and Party, (as it seems to me you do) then I confess, as such, I do cast them away as the Calf *Aaron* made to please the People, for I cannot receive them as such Dignities, as you in your *Hyp.* would have them be, or as *C. T.* saith, *From the Oracle of Divine Breath*, for there appears to me as much cause to protest against you and them, as for the Protestants against the Papists Sacrament of the Altar, for they would have the Bread to be received as Christs Real Body; and your high dignifying *G. F.*'s Laws, do tend to the same Idolatry. *Hyp. in pag. 8. T. C.*'s Piece of stolen words which he doth not deny, but saith he took them out of *W. R.*'s. I wonder you are not ashamed to assert such Untruths (were this against *S. Crisp*, he would call you, *Lyer*, and *Palpable Lyes, &c.*) ye would think it unrighteous Judgment to accuse you for Imposers, and to be Lords over the Consciences of your Brethren, and for proof thereof, to say you do not deny it, but *T. C.* doth deny it, and never did so say, therefore your Accusation is unrighteous, and slanderous, and in it three untruths: 1. *That T. C. stole or took them from W. R.* 2. *That he dath not deny it.* 3. *But saith so.* For that discourse with *J. P.* was about his Fathers Testimonies, and not any other part of that Book. And in *pag. 8. Hyp. Thou sayest some have promoted Government and Orders so the compelling others before conviction.* Here you mangle and abuse, by picking out words to alter the sense: for in *p. 11.* I say, *Some have endeavoured to promote, &c.* But you, as your usual manner is, drop what is not for your purpose, and leave out *Endeavoured*, also many other words, whereby the sense is altered, for there is great difference between doing and endeavouring to do a thing; for that may be endeavourd which is never done, but I will shew you what I mean by Endeavouring to compel, constrain, or impose: I take to impart much one *Gal. 2. 14. Paul to Peter, Why compellest thou the Gentiles? &c.* — and they constrain you to be Circumcised: now Peter had no power to compel them, but by Preaching to them, *That except they were Circumcised and kept the Law of Moses, they could not be saved;* as *Acts 15.* This is by Paul termed Compelling, or Constraining, and by him withstood and testified against, although promoted by Peter the Eldest Apostle, and Peter &c. had more to say for themselves and *Moses*'s Law, than you have for *G. F.* and his Laws of Womens Meetings and Marriages: and although the Church at Jerusalem at the Request of the Gentiles, (and not by any assumed Pow-

er to inforce Laws) resolved on the Question; the *Gentiles* need not observe *Moses* his Laws: yet we find in the Epistles to the *Romans*, *Corinthians* and *Galatians*, that the Apostle permitted the Practice of some things to some, that were conscious of them; as *Days*, *Meats*, &c. and said, *Let every one be fully persuaded in his own Mind. Judge not one another*: and it was the Preaching of Forms or Ceremonies of necessity to Salvation that then was termed compelling: although such things as might be allowed to be believed or practised, yet when they would impose them on others, are termed a *Toke*, and not to be born, and caused *Paul* to say, *If you be Circumcised, Christ shall profit you nothing*: now consider the high Dignities you have given *G.F's* Laws, and what Sons of Perdition you render them that cannot so reverence them; if it do not amount to what was by *Paul* termed *Compelling* or *Constraining*: for you in effect say, *Unless you will be Circumcised with G.F's Circumcision, and keep his Law, no Salvation*: for the Inquisition doth not force any, but punish Person or Estate; but you have not Power yet over either of them. And I shall rather choose to be at the kindness of some now in power, than some of you, now the Ruling Party, who I term *G.F's* Party, who are exalting the greatest and highest Mytery of Iniquity that hath appeared some Ages, which you are setting up above all that is called God, viz. *G.F's* Laws. For what was commanded in Scripture must not be practised unless required by the same Spirit: but if we have not Unity with your *Womens Meetings*, &c. Idolizing *G.F.* his Laws then the Universal Spirit cannot receive, but are erred from our measures, but you have Unity with the least measure: therefore they that cannot so do, have not the least measure. Whereby it seems that *G.F.* &c. have put a *Lock* on Heaven, and given the Key to the *Womens Meeting*. Also in page 8. *Hyp.* Proudly saying, away with calling your selves the People of God, and judge others: Here you again dishonestly pick out words, for in p. 12. *T.C.* saith, *Away with calling your selves the People of God, as a Body of People*, &c. but them words, as a *Body of People*, you dishonestly leave out, and skip several lines, then take and Judge others, where again you leave out all, for my words are, *Judge all others*, and you wrong the sense, and pervert my words by leaving out words, and ye be guilty of that you blame me for, viz. *Harsh Judging*, for it is that proud Imagination, that you are the People of God, and none else (as some have said, and that *You be the Body of Christ*) that I am against. And in p. 9. saith, *Art not thou a Ranter, who saith in thy Title-page You Quakers*. That word was for secrecy, not for reproach, but your Term *Ranter*, gives greater cause to suspect you be not *Christian-Quakers*, and I wish for your own Sakes, you were as free from the Spirit that lusteth to Envy and Lordship over your Brethren as *T.C.* is from indulging any fleshly ease, or sinful Liberty, and ill were it for *T.C.* if you had such Proofs of his *Rantism* and *Looseness*, as he hath of your *Impositions*: but I do believe *Is. P's* Testimonies, and if that he with you *Rantism*, I am content to be vile, with such, knowing it is the same Spirit as called *Christ Devil*; and seeing you will be my *Father-Confessors*, I fear you are of that Generation that *Christ* forbade to pull up the *Tares* for fear they should spoil the *Wheat*, for you under pretence of fear of *fleshly Liberty*, will destroy *Liberty of Conscience*; only ye exceed them, for they staid until there was *Tares*, but you for fear

of Tares coming up will destroy the Wheat; as p. 145. *Accn. We rather plead a fear— they'l be so confus'd --- that they are in danger to let up a Libertin Spirit.* What Impositions and Severities might not, or may not be Justifiable, that hath been, or may be exercised towards *Conscientious Dissenters*, if such Arguments may be admitted: but for all this golden Head full of gilded good Names, it stands but on Legs of Iron and Clay, which are smitten, and in the Lords time it will fall; and in that day the God of Heaven will set up a Kingdom, although you do what you can to hinder the Exaltation thereof, &c. As some in the Apostles days, because he magnified the Grace of God, saying, *As Sin hath abounded, so hath Grace much more*; therefore they would infer that might do evil, that good might come of it; but he said, *God forbid*: so it may be said to you who say, *If People must excuse themselves by saying, they must stay until they be convinced*, then any slothful or disobedient ones will pretend they be not convinced; but it may be said, God forbid the Liberty of the Gospel should be so abused; but if any such should be, their Conformity is not more acceptable than the Excuse; therefore I cannot see what you get by your Imposing but *Hypocrises*, but a great number of *Conformists* please G. F's Universal Spirit: but if all Power be committed to the Son, he is able to preserve in Truth, (as to bring to it), and to keep out of *fleshy Liberty*: but when I consider how easily Scriptures may be leaped over, and G. F's Laws undispensibly must be observed and bowed to, it seems, as you would have them the only Girdle of Truth, and whole Armour of God, thereby placing more Authority in them, then in *Moses* or *Johns*, or any Ministration; for they must not be practised, but as Garments the Gospel appeared in, and since the Harlot hath dressed her self therewith, therefore not worn by the true Spouse: but some had enough have, and now are dressed in G. F's comly Order exactly, and Maintainers thereof, and yet accepted. Also in p. 8. *Hyp. Uniformity is good, and to be desired, and the Intent and Work of the Ministry is to bring into Unity, which being kept in, will come into Uniformity at length.* Here you curtail by your own Rule, for in p. 7. you take six words, but leap over several lines, and then take a few more words, and then again skip several Lines, and add a few mere words: but *If. P.* goes on and says, *To strive to bring to a fleshy Uniformity, which insnares and overbears the tender Conscience, that is not good.* And *If. P.* saith, *Ministers are to bring to Unity, as People are able to follow, and not force into one Practice.* And much more that you skip, that is against your compelling, or placing Christian Unity in Forms; but this Unity that *If. P.* here pleads for, *T. C.* is not against. Also in p. 10. *If. P.* says *The Church was clothed appearing in the beautiful and glorious dress the Lord himself put on her.* But *If. P.* also goes on and says, *Another while she is stripped of her outward Garments, and the Harlot dressed therewith*; and more that you leave out, as not being for your turn. And in p. 10. *Hyp. If you seek to take away outward Order from the Church of Christ, is not this to take away from her Glory.* Hereby you further manifest your compelling Spirit, being that in Revelations that would compel all; for it is only that *T. C.* is against, and this you term the Churches Glory, manifesting your selves to mind Earthly things whose glory is their Shame. Christ sayed, *The Glory thou hast given me, I have given them.* This
Glory

was not G. F's Laws, yet the Church had Glory : but your Glory can be but the Outward Court which was given to the *Gentils*, and it is but the *Gentile Nature* that glories in Lording over their Brethren, and giving Laws to their Consciences : for if G. F. should say, he is moved to set up *Jewish* or *Romish Ceremonies*, and 66. in a *London Meeting*, say, *It is Christs great Ordinance* ; as such he may find, some who may be so blind as to deny their own Light, although they think it true to obey G. F. but such a Submission once cost a Prophet dear, and the Children of *Israel* were not to dance about the *Calf*, and say, *These be thy Gods*, although no less Man than *Aaron* was concerned. And in p. 12. *Hyp.* There are *Outward Forms* that God owens and stays in. But these words of I. N. by you cited, are much perverted ; to make them speak for compelling or conforming without or against Conviction, but are quite contrary, and are thus ; p. 27. *Test.* *Who have Spiritual Worship, can no longer stay in any Form than God stays therein, but by his Spirit are led into whatsoever he goes, and out of whatever he departs.* Here is no Outward Limitation to G. F's Laws. And *Hyp.* in p. 112. *We do own the Power of God, and the Form which he hath led us into.* But would you but do as you would be done by, which is the Duty of all Christs Disciples, then you would allow others the same Liberty as you take, for what proof give you, only you say so, but if those you call Apostates say so, then Rotten Heart, and joyned to the Son of Perdition ; as in p. 9. of *Hyp.* You will have all Judgment, and be sure to acquit your selves, and condemn others ; but the difference is not about what you own, but that you would compel others to own the same : Would you but allow others their Liberty to enjoy their Faith in God, and his Law in their Hearts, as you do yours in G. F. and his Laws ; I know not of any great difference, only you will manifest your selves to be some of the *Leheres* : (come to G. F's comely Order) but Christ said, *go not forth* : the Lord knows who be his, and needs not G. F's Livery to be known by, that will not prove the *Wedding Garment* when the Master views his Guests. And in p. 12. *Hyp.* *What If. P. E. B. and W. P. apply to false Churches concerning Outward Orders, that you apply to G. F. and Friends in Truth.* Compelling and Limitation without Inward Conviction is as false among you as any, and more detestable, and *Liberty of Conscience* due from you of any People, because that was the Foundation of your gathering every one to know the Light in his own Heart.

These following be your false and unrighteous Accusations and Assertions.

1st. p. 3. *Thou saist, in thy Title, You are Gods Israel, and all that oppose you, Pharaohs Task-masters.* 2. *And in the Post-script, You are followers of the Lamb, all others worshippers of the Beast.* 3d. p. 8. *Thou accountest all that oppose thee and your side have the Beasts Mark.* 4. p. 2. *Thou saist, Thou hast the Saints Seal, and and others the Beasts Mark.* 5th. p. 9. *Thou dost not only disown the good Order of Truth, but the Language of Truth.* 6th. p. 4. *Thou saist is Is. P's Testimony which thou told his Son thou never readst nor saw.* 7th. p. 8. *T. C. his stolen words which he doth not deny, but saith he took them out of W. R.* 8th. p. 8. *In pretence to prevent ill Orders, thou wilt have no Outward Orders.* 9th. p. 5. *Thou art for many folds out of Gods Protection.* 10th. p. 6. *Thou hast found another Administration.*

on than God gave by his Spirit at Pentecost. 11th. p. 7. *You V. lyffe with reproachful Terms, and call Christs Government set up by his Spirit and Power in his Instruments, Outward Orders and Rotten Orders, &c.* 12th. p. 1. *The Foundation of thy work is not the Light of Christ within thee, but W. R. his Book without thee:* T. C. never used that word *Rotten*, that he remembers: nor any everent Expression to any of Christs Laws, only against making G. G. his Laws and Traditions: Christs Doctrine, and all these Accusations of yours, thou sayest, or thou dost, be false, and you have not, nor cannot prove them; for T. C. doth no where say so, nor believe so, as the *Preface* makes appear; that I am against Judging others for difference in Judgment or Practice, and that God hath some sealed ones among you, &c. 13th. p. 4. *A perverting, and not If. P's Testimony*, See p. 10: T. L. sayeth a little of that T. C. cites, is *If. P's* Testimony: 14th. p. 9: *More might be said to T. C's Stollen words:* 15th. p. 5: *T. C. mingles, and perverts If. P's Sence and Meaning:* By mingle you must mean, put in other words among *If. P's* which be not his; which is false, and for perverting, let Truth in all Judge whether those Testimonies of *If. P.* cited by T. C. be for *Liberty of Conscience*, or compelling all to an *Outward Form*. 16th. p. 5. *Thou makest ill use of his words (i.e. If. P.) to uphold a bad Cause.* I do make no other use of *If. P.* words but to maintain *Liberty of Conscience* against *Imposition* which once you thought a good Cause; but now having assumed to your selves Power and Rule, change your Judgments, &c. As G. F. said, of *Liberty of Conscience*, he liked not the word. 17th. p. 6. *Thy Writings are obscure and dark Counsel by words without Knowledge, and plainly prove that your Side is joyned to the Man of Sin, and Son of Perdition.* If T. C. his Writings be obscure, it is because you have given up all your Judgment also to G. F. &c. i. e. as the *Barbadoes Church* did, and therefore cannot discern. 18th. p. 7. *And yet you own Persons going up and down preaching, which is false and Contradiction.* But the Apostles to the Hebrews, and John then were false and contradicted; for they said in latter days God would write his Law in the Heart, and should not need any to teach, but yet taught. 19th. p. 11. *Erroneous and Schismatical Doctrines broached by thee and such as thou art.* These words follow in answer to G. B. his Test. p. 11. *Seek not to undervalue that to which you were sent to Minister.* Which words of G. B. be found, for G. B. means not that they preach to, or Minister to Christ, but to turn to the measure of Christs Light in their own Hearts, as the *Seed is come -- to turn unto, or for the good of which the Ministry was sent.* It is plain he means to turn People to the seed, and not that Christ was in want of, or bettered by the Creature. Therefore thou hast not, nor canst not prove G. B's Erroneous and Schismatical, but your selves False Accusers. 20th. *Thy Copy is false subscribed, the chief words left out, and other words put in dishonestly to serve thy turn, as thy usual manner hath been through thy Book.* If it had been all the Judgment, why should T. C. call it an *Abridgment*, but there are no words left out that wrong the sense of them cited, nor any words added, therefore that is false, and why did you not cite what those added words were; but that you could not, for there was none. These afore mentioned be about 20 false and unrighteous Accusations and Assertions, in your
Hyp.

Hyp. And here follows some of your Contradictions. In p. 4. of *Hyp.* you say, *Here is a Perversion, but not Is. P.'s Testimony*: which contain 4 pages and a half, in *T. C.'s* and not one word added, only some words left out for brevity, but not to alter the sense. but in p. 10. you having cited a few words from *T. C.* and from four several pages, and very imperfectly too, and added and diminished to the altering the Sense, and pervert the meaning, and yet you say, this is *Is. P.* his Testimony of them, few pieces of Sentences, and have affirmed false, and contradicted your selves: also you scoff *T. C.* *What, cannot he preach without a Text, &c.* p. 9. *T. C.* his *Fallen words*, and *W. R.* his *Book is the foundation of T. C.'s*; all is proved false; your selves do the same, you take your *Text* from *Is. P.* and therefore take back to your selves what you wrongfully charge *T. C.* with; *What, canst not preach without a Text?* p. 5. *Blush for shame and own your Condemnation before your Hearts be wholly hardened.* These following be the Quotations from *T. C.* by *T. L.* in his *Hyp.* Those words that be of a different character, were by them left out, and the Sense thereby altered: they have twice added to *G. B.* his words, in p. 6. 7. *without Persons*, and *without respect of Persons*; and in several other places have added words, which be here omitted, and in p. 10. they say, *thou sayest, declaring and speaking is not in the disposition of Persons, and the Form was once true, until the Dragon entred*; and cite p. 19. but I cannot find the Sentences in all that page. p. 3. *Hyp.* Thou saist, *the Seed is come, and The Heir is many, who is not to be under Tutors and Governours which must not be limited.* Here they leave out in many, and so render the Sentence general, when it is restrictive. Some have of late acted far contrary, and have endeavoured to promote Government and Orders, even to the compelling others before Convincement: here they leave out many words; but that word endeavoured doth manifestly alter the Sense. And you say in p. 4. *Away with calling your selves the People of God, as a Body of People*; It is not hereby meant, but that God hath of your Tribe, many sealed ones but not more for being only of your Tribe, let none boast, and think themselves the only People of God, and Judge all others: they leave out the chief Scope of the Sentence, and mangle them in pieces, and take but 8 words in the beginning, and two at the latter end, and put to them, and leave out all, between *Judge* and *others*, and so pervert the sense.

‘ Let none boast and think themselves the only people of God, and Judge all others, but rather esteem others better than your selves; Here they leave out, *Judge all others*, in the midst, and take a word, numbers, from another page, and add to these.

And Page 12, the Kingdom of Heaven is within, and consists in Righteousness, Joy and Peace in the Holy Ghost, and not in speaking one sort of speech or language, and conforming to Orders and Prescriptions from without. There also they leave out, in the middle, what the Kingdom consists in, and is the material Part of the Sentence. Again, Pag. 12. Hath not God said by some of you, *He will teach his People himself*, now according to Scripture, and you also have declared he is come and known, yet you will not like good *Joshua* fall down and give way, but still hold the People or limit them by your Orders and Directions. Here by leaving out the middle and putting both ends together, they jumble and misplace the words also. And again

again *Pag.* 7. you say, Uniformity is good & to be desired, but to strive to bring non-fleshy Uniformity, which insnares, and overbears the tender Conscience is not good nor Christian: the Apostle did not bid force another into one Mind, but bids walk together as they had attained, and where any were otherwise minded, God should reveal. The work of the Ministry, is to bring into the Unity, as Persons are able to follow, and not force into one Practice, that is the way to destroy Faith, &c. Here you may see they leap over all the chief of the Matter wherein the Unity is, and of what it consists, and add nine words of another Sentence that stand near 20 lines from them, and add them to them in the beginning of the Sentence, but all that treat of any Unity in difference of Practice that they leap over: 30th. We do approve of *Monthly* and *Quarterly Meetings* for the necessary Service of the Truth, so we further say, as this or any other Meetings of Friends in Truth shall be continued to answer these Services we believe as it now is: It also will become our Duty to be at Unity with our Brethren in the Service thereof. Here they leave out, the Services, for which they approve of Meetings, and apply the Approbation to the Forms and Times of those Meetings, *Viz.* *Monthly* and *Quarterly*.

Now Friends, Who are the approvers of that *Hypocrisie* consider your work. I present you with about twenty false Accusations or Assertions, and about ten Citations, in every one you have added or diminished words; in some to the perversion of the sense: also consider how disingenuous you have been in many places, to say, *Thou saist*, yet quotes not, nor referrest to what page; thereby giving much trouble to find from whence you take your words. And tho you reflect in the beginning of your *Hypocrisie*, &c. *It thus thy gentle beginning?* Yet prove no ungentleness, but proceed to scoff at T. C. and declare him joyned to the Son of Perdition, Rotten hearted, a painted Sepulchre, Stolen words: And in pag. 9. & 14. Words putting in dishonestly; yet cannot prove any words so put in, but have done that you wrofully charge me with, *viz.* added, diminished and curtailed, by picking out words from several places, to the perverting the sense much; which I should not have noted so much, but to shew how contrary to Christs Rule you act, *Do as you would be done by*; for remember, *What you mete, shall be mete unto you*. Again p. 4. of *Hip.* you say *T. C. abuses I. Ps. words*, when he cites them to the same occasion as they were wrote to shew, that Compelling or Forcing to Unity, was, by Christ, excluded his Church, as the Title of that Book T. C. wrote them from shews: Also the words themselves, and I. Ns. in p. 27, 29, &c. are all against Imitation and Outward Conformity without the Spirits leading thereto, and for Unity and Love under different Practices. Therefore your saying, p 10, *Hypoc. That they be quoted by T. C. against himself*, is very perverse, for he is not against outward Unity, if as I. P. saith, *It be by the Lord effected*; yet notwithstanding so many fallhoods in this little *Hypocrisy* of yours, in *Pag.* 4. you say, *You deny all evil Opinions*, and all that be in Truth be out of them; But these false Accusations and Assertions fore-mentioned be evil Opinions, and that's another false Assertion. Therefore take your own saying, p. 8. *Thou who condemnest another, and dost the same thing art inexcusable*: And if your own words be true, your are out of the Truth; Wherefore, as in your fifth Page, Blush for shame. I am weary of taking in such dirty puddles.

Thomas Crisp.

